2:Evans-Pritchard E-5 (1934) 1949
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gate owned by its branches are fairly distinct. Intermarriage is the main cause of inconstancy and marriage within the clan is not permitted.

There are a number of stranger lineages in Kaeworoyo (Wagwe, Kaewein, Kabenuor, Jokadora, etc.) but they are small lineages and so much incorporated with the dominant Kaibaworoyo clan that they have no territorial and political distinctness. Some attention must now be given to the status of stranger lineages in the dominant lineage within a tribe.

We have noted that in Kaeworoyo there are few stranger lineages and that they are weak ones. By far the greater majority of the tribe are members of the dominant clan. Other tribal territories display greater clan admixture and the presence of powerful stranger lineages whose numerical importance is reflected in the tribal myths. A European may not quickly become aware of these stranger elements unless local disputes force his attention to them, for the dominant clan is generally identified linguistically with the tribe. Jo-Kinga means both the tribesmen of Kinga tribal territory and the patrilineal descendants of Kinga and Kaibaworoyo means both the tribesmen of Kaeworoyo tribal territory and the patrilineal descendants of Baroworoyo. Therefore if a man of the Jo-Nilus stranger lineage in Kinga were asked outside Kinga to what people he belongs he would reply that he belonged to the Kinga folk, but if he were asked within the tribal territory he would say that he was a Jo-Nilus, for the Jo-Nilus are a distinct agnatic group living in their own portion of country within Kinga.

Now, from the point of view of the dominant clan in a tribal area the members of this clan alone are the *jopiny ar pigwong*, the people of the land and the owners of it, and the rest are *jokidi*, the separated people, the strangers; though if they lived among them a long time they speak of them as *jokodi*, for *jokidi* is a harsh word.

These stranger lineages are grafted into the lineage structure of the dominant clan so that through recognition of female links the whole tribe may be regarded as a system of agnatic lineages. Less numb of the affiliated lineages are known, lineages of in-laws, or as I have, lineages of maternal uncles, since it is from them that they take their wives and the mothers of their children. As the affiliated lineages have taken wives from the dominant clan they also come into the category of *ohima*, sister's son, to its members. In this way every lineage in a tribe, whether of the dominant clan or of stranger stock, has a structural position in the system of lineages of which a tribe is composed and of which the lineages of the dominant clan are the framework.

The lineages of the clan which owns the tribal territory and those affiliated to it seem in the past to have been on a general social equality and to have acted conjointly in matters of common tribal interest, particularly in war against other tribes. They were differentiated only in matters of ritual, marriage regulations, and, as explained earlier, in settlement of homicide. In recent years, however, some differences have arisen about land in those parts of the country where the density of population is greatest, especially in the more northern tribes of Central

7. Nyongwese U-6 (no date)1930 FL11 Lee FL11

THE CULT OF MUMBO IN CENTRAL AND SOUTH RAVENONIA.

By "Nyongwese."

[24] Owing to the African's habit of giving the answer he imagines to be the one required instead of the real answer to a question, it has been a little difficult to sift fact from fiction as regards the Mumbo cult. A further complication is that in this religion, as in others, there are different sects who hold their own views as to the interpretation of the teachings of the founder. I have however endeavoured, after several interviews with members of the cult, and with others in a position to give reliable information, to eliminate minor local divergences of belief, and to give a broad outline of the main beliefs and practices of the Mumboism.

[25] In 1918, there lived in the Central Ravenonda location of Alego, a man named Onyango Dondo, of the Asejo clan. One evening as he sat in his hut, a gigantic snake appeared and swallowed him up. It was so big that as it stood on end in the lake (Lake Victoria) its head reached up into the clouds. Almost immediately afterwards it vomited Onyango back again into his hut, unscathed but rather shaken. Indeed it appears that this was just the snake's method of drawing Onyango's attention to the fact that it wished to speak with him, which it proceeded at once to do. It spoke more or less as follows:—

"I am the God Mumbo whose two homes are in the Sun and in the Lake. I have chosen you to be my mouth-piece. Go out and tell all Africans—and more especially the people of Alego—that from henceforth I am their God. Those whom I choose personally, and also those who acknowledge me, will live for ever in plenty. Their crops will grow of themselves and there will be no more need to work. I will create cattle, sheep, and goats to come up out of the lake in great numbers to those who believe in me, but all unbelievers and their families and cattle will die out.

[26] "The Christian religion is rotten (showy) and so is its practice of making its followers wear clothes. My followers must let their hair grow—never cutting it. Their clothes shall be the skins of goats and cattle and they must never wash. All Europeans are your enemies, but the time is shortly coming when they will all disappear from our country.

"Daily sacrifice—preferably the males—of cattle, sheep, goats, and fowls shall be made to me. More especially do I prefer black cattle. Have no fear of sacrificing them as I will create unlimited black cattle to come to you from the Lango (Masai, Nandi, and Lumbwa)

21:Huxley O.T-5 (no date) 1960 FL11 Lee FL11

lowest accounting fee the only defence against wholesale bribery and corruption—against the sort of thing Mr. Ayua had complained about so powerfully.

In the midst of this controversy the Council, with its elected majority, repudiated the loans of the Kisiani afforestation area and refused to take steps to stop sabotage of the plantations. The Government retorted by demanding repayment of the £15,000 spent upon them. This would have meant raising the Council's annual rate from eighteen to twenty-one shillings on each adult male.

This demand to increase the rate was, of course, turned down flat by the elected Councillors, who in their anger sacked the accountant, appointed a totally unqualified African at £1,000 a year to succeed him, and threatened to dismiss other European staff on grounds of race. They also voted large increases in their own salaries and allowances.

Naturally I asked Mr. Ayua's views. The Kisiani trouble, in his account, boiled down to a number of misunderstandings. The individuals who owned cultivation rights in the hills had not, he said, ever fully understood the matter, it had not been properly explained. They thought the trees would be theirs, not common property. They had never given their permission on paper, with marks or signatures. The matter was explained to them by an unpopular chief who did not wait to hear all their objections. When they ground their grain in the plantations they thought they were on their own property and were much aggrieved when they were fined. They had no land elsewhere. Land hunger was so acute as to be a more important matter even than marriage. 'If a man should lose his wife he can buy another; but once the land is gone you cannot buy any more.'

It looked like one more failure in public relations. But the officials denied this. 'We explained over and over again,' they said. 'Barazas, news-sheets, radio . . . Everyone had a chance to put his case. No, behind it is the old story—politicians spreading rumours that it's all a trick to steal the land.'

[pp. 110–151 not processed]